THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."—JOHN 14: 18, 19.

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THEODORE W. CURTIS ON MORMONISM.

[IN THE *Arena*, BOSTON.]

THE Mormon creed was an attempt to wed common sense to Bible teaching before the advent of Darwin and of Strauss. It was Universalist as to salvation, and Unitarian as to the Godhead. Before Theodore Parker preached his father and mother God, a Mormon poetess had sung:

> In the Heavens are parents single?
> No, the thought makes Reason stare!
> Truth is Reason, Truth Eternal
> Tells me I've a mother there.

The orthodox heaven and hell were ridiculed by the Mormon seer before Ingersoll saw the light; but he did not leave futurity a blank, as he taught the principle of eternal progression, and saw numberless worlds, the creation of men who had become gods, and inhabited by their own progeny. The natural and civic virtues which the Christian church is just beginning to appreciate, were factors of a true, spiritual manhood. Those who in the world's history were distinguished for their moral and intellectual excellence have a place in the Mormon Pantheon. Every man is to be rewarded according to his works here and in the beyond, whose estates will differ as do the glory of the sun, moon and stars. Earth, according to their teaching, is the lowest hell man will ever know; salvation and damnation stand for a plus and minus quantity.

The spirit of brotherhood and equality was never more marked among Christian believers since the year one. "Brother" and "sister" take the place of "Mr." and "Mrs." in speaking of members of their communion from the president to the latest convert. It is the practice to settle

differences by arbitration; to resort to the courts is a proof of weakness in the faith.

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All innocent amusements and recreations are encouraged, in which mingle both old and young, the dance being opened by prayer, and the Bishop taking his place in the cotillion, though looking askance on the waltz as a concession to giddy youth. One of the first resorts of this kind in the valley was christened Social Hall, a name given fifty years later to an apartment in the new Tremont Temple in Boston. And the Salt Lake Theater was for many years one of the finest Thespian structures west of the Mississippi, in which the world's best talent appeared under the eye of Brigham Young, whose comely face and marked personality divided the attention of the audience.

The Word of Wisdom, counseling abstinence from strong drink, and tobacco, and even tea and coffee, has been more potent than the world's temperance societies, with their fussy and expensive methods. The fumes of the saloon have not yet polluted the atmosphere of the home, the school, and politics in Utah. Mormondom, generally speaking, is a land without a pauper or prostitute, or it was such, before the setting in of these civilizing influences with the courtesan, mendicant, and rumseller in their train.

But how about the golden plates Smith said he unearthed in Ontario County, New York? Wasn't that a lie? No; because plates of a similar description were afterward found in Ohio. But how about the translation? Well, I don't know that he read into those ancient writings any more of his own mind than the sermonizers and the creed-makers are wont to read into the Christian and Hebrew scriptures. Yes, but how about the angels that visited him? Again, I do not know, but it was as much the privilege of an American youth to converse with angels and speak in the name of the Lord, as it was of persons who lived in the land of Judea, two thousand or more years ago. Spiritualists will perhaps say that Joseph Smith was a medium, like the founders of other religions. Be this as it may, those who accept the Bible as the Word of God are in no position to criticize Mormon belief; indeed, they are responsible for that belief, and will have to bestir themselves to catch up with it. This is the better side of Mormonism to be sure, but it marks its strongest characteristics, nevertheless; and to ignore these, as its critics are wont to do, is to miss the secret of its power and success. It avails but little to cull out what is ugly, to quote utterances of its leaders, torn from the context and without reference to time and surroundings, as proof of treasonable designs or wicked propensities.

The oft-repeated charge of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the Church. The charge of *imperium in imperio* is just as vague and unwarranted. The Church believes in the higher law, as do all reformers. It makes no claim to exercising any function of civil government, to which it professes a perfect allegiance. Its prophet even declared that the Declaration of Independence and the Constitution of the United States

were inspired instruments. The Mormons expect that Christ will rule at His coming; but Christians cannot object to that, and the rationalist will admit the force of the argument in the event, especially if its preparatory stages are marked by conquests of the wilderness, and the extinction of poverty and vice.

But it is the commendable features of the Mormon faith that shock the piety and traverse the teachings of the orthodox Christians; a proof of which is given in the latest onslaught on this pretentious upstart sect by these worshipers of tradition in the East. The Social Service League of New York, which claims to be "non-partisan and non-sectarian," and numbers among its supporters some of the leading philanthropists of the country, has just issued a series of tracts entitled Anti-Mormon Leaflets, which assail the Mormon Church and people in the most merciless fashion. Here are some of the false teachings that are listed as dangerous heresies:

"The Christian church of to-day has its apostles, prophets, pastors, and evangelists, and all the powers and gifts possessed by the primitive Church. The Bible does not contain all the Word of God; and it may be that not one verse of the whole Bible has escaped pollution. The living oracles are worth more to the Latter-day Saints than all the Bibles that were ever written. Ask of Me and you shall receive revelation upon revelation. All men may become gods; our Father and God was once as we are now. God is subject to the necessary laws that control all matter. The fall of our first parents is one of the first steps toward eternal exaltation. The atonement signifies the deliverance of the earth and everything pertaining to it from the power of death. Redemption from personal sins can be obtained only from obedience to the Gospel, and a life of good works. There is probation after death, and the living may be baptized for the dead. Jesus and the Father are two persons in the same sense as are Peter and John. God approved of a plurality of wives practiced by his servants. Jesus was descended from this stock.

These are good reasons certainly for the Baptist Home Mission society saying there must be "a massing of our best-equipped workers on the danger line of the Rocky Mountain States, with Utah as the battle center, to the end that America may continue to be a Christian land."

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Mormonism has not escaped the nearly fatal error of other new faiths, in confounding its own interpretations of scripture and of life with eternal laws and purposes; and the maintenance of its advantage over the other Christian bodies must come through the sloughing off the defects, and cultivation of the virtues that nestle together in the heart of the system. Its principles of progression and revelation must be made still more consonant with the theory of evolutionary growth and the laws of mental action. But Mormonism has its practical program, whose merits more than offset its traditional errors and misfits, and place it more in a line with the demands of the age, of "the Power that makes for righteousness," than even our liberal Christian sects whose "pale negations" satisfy neither the head nor the heart. The Book of Mormon, though in one sense a tedious narrative of the fate of the ancient inhabitants of America,

has more of the Christ spirit, of the divine afflatus, of the character of modernity, than those refined discourses full of the aroma of the most cultured piety, which may be called the Book of Mammon. The Mormon scripture meets issues squarely, and its homely and antique phrases pulsates with sympathy for the lowly and oppressed, with indignation at wrong, and with faith in the triumph of the truth and the right.

There are symptoms of an abatement of zeal or a contraction of aim in temporal activities, which may be commendable or not, according to the motive of such a change of attitude; it may imply either a desire to bring about a more perfect adjustment between spiritual and secular interests, or a disposition to stop at the initial or compromise stage of co-operation inaugurated under Brigham Young as an instalment of the "Order of Enoch" as revealed through Joseph Smith,—a movement in the line of progress, as long as the Church acts as inspirer and councilor and not as dictator and financier. Hesitation at this time in this lofty and legitimate enterprise, to carry this earth from its terrestrial to its telestial and celestial conditions, would be treason to the best interests of our race and our epoch. If an advance is not soon made, Mormon society will drop to the Gentile level of inequality, of pride and greed, separating faith from works and substituting charity for justice. Utah may lead the union, if she will, in the solution of the great labor problem, either through voluntary co-operation or state action, or both working in unison. If it fails in this, Utah will have missed its opportunity and the Mormon religion have lost half of its promised glory and reward.

These are the causes that first awoke the enmity of the other sects which later on found a more plausible justification in the doctrine of polygamy, an imitation of the domestic relations existing once among God's chosen people. It was because of this unheard of blasphemy of divine revelation that the Mormon missionary was insulted, tarred and feathered, and put to death; that the Mormon Prophet was slain while in the custody of the law, by a mob with blackened faces; that the Mormons' temples were defiled, their cities destroyed, and thousands of homeless families driven into the trackless waste, begirt by winter's storms, wild beasts, and savage tribes more merciful and hospitable than civilized, Christianized man.

When they had found a resting place in the heart of the Great American Desert, which under their hands began to blossom as the rose, another anti-Mormon crusade was hatched in the East by those pinks of perfection, the pious politician and the patriotic parson, which resulted in James Buchanan sending an army out there in 1857 to chastise a rumored disobedience to authority,—Brigham Young being Governor under a territorial form of government. And these troops were sent at the very time they were needed to deal with a real rebellion at home, involving half the states of the Union, indifference to which was excused by the plea of a lack of constitutional powers. Descriptions of Mormon life centering about the polygamous home, which were few enough in number, were spread over the land, making it appear that tyranny and sensuality on the part of man, and misery and subjection on the part of woman, were the characteristics of this plural-marriage system and of Mormonism

itself. All of which the prurient and prejudiced imagination of the outside Christian world was prone to believe.

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It has never been asked what polygamy is. There is perhaps no department of human life, unless it be the strictly theological, in which dogmatism and sentimentalism have held such complete sway, as in that of the relation of the sexes. It is safe to say that this relation has not been studied in its moral, physiological, and even its legal aspects, as the intelligence of this age demands. In this place I can touch only on those phases of the subject directly on the line of the argument.

The Mormons had acknowledged plural marriage as a part of a doctrine of faith, though its practice was very limited; but they distinguished it from bigamy and illicit co-habitation, with which it has been confounded, even by the legal mind; the difference being, that in the one case there is injustice and deception from which the other is free; in polygamy, the women and their children have a recognized status of equal honor and property rights, while in those other illicit and clandestine relations, there are no recognized rights and obligations. And Mormon polygamy differs essentially from that found among other peoples, in that it is regulated by certain laws having a religious sanction, which are in the interest of the wife, of purity, and of offspring. The accepted interpretation, among Christians, of that text of scripture which says that "a bishop shall be the husband of one wife," is, of but one wife, which the Catholic improves on by making it mean that it were better if he were not married at all; but the Mormon exegesis is that he should be the husband of at least one wife: the idea being that this enlarged sphere of experience and responsibility gives added wisdom and stability of character. The antecedents of the Hebrew race would seem to support the Mormon theory, as nearly all the old Bible worthies were polygamists.

Besides the distinction between polygamy and bigamy, and the rights of conscience and religion, the Mormon stood by the right of every State in the Union to make its own marriage laws, for though Utah was still a territory, its people believed they possessed every qualification for statehood required by the Constitution. On these lines they defended their cause, throwing the burden of proof on the prosecution, and asserting their innocence when arraigned before judges, with a mission, and appealing from one tribunal to another. Congress, whose complexion was Republican, sought a remedy in a series of enactments of the most extreme and anomalous character, bearing on the power of Congress over the territories, on the definition of crime, the function of the bench, impaneling of a jury, methods of proof, treatment of suspects, all of which culminated at last in wholesale disfranchisement and the confiscation of property. And these things were done be it remembered, under the generalship of Edmunds of Vermont and Hoar of Massachusetts,—Senator Hoar, who now points to this same Constitution under which he performed these feats, in condemnation of imperialism and in defense of the Filipinos!

The sympathetic imagination might conceive how the Mormons may

look upon such a trend in national affairs as the outworking of the law of retribution, imperialism abroad following close on aggression at home, just as the Civil War broke out after the sending of an army to Utah under the reign of Buchanan. From the pulpit in the great Mormon Tabernacle, the prophecy of the founder of Mormonism is often told that the Latter-day Saints would some day be found among the chief defenders of the United States Constitution.

The Mormons finally succumbed, and gave up their peculiar institution, by the issue of a formal manifesto from the heads of the Church, and Utah came into the Union after forty years of territorial vassalage, under a constitution prohibiting polygamy, and an amnesty for all past offenses from the President of the United States. This was in 1893. Before this event, the Mormons had divided on party lines, having different views on the political issues of the day and making common cause with the Gentiles or non-Mormons; elections being conducted in the same manner and contested with the same spirit as in other parts of the country, and resulting in Republican and at other times in Democratic victory. The new State restored to woman the right of suffrage, of which she had been deprived by Federal legislation, and each branch of the State Legislature has a woman on its rolls.

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[TO BE CONTINUED.]

MORALITY AND RELIGION.

OCCASIONALLY we find people who disclaim having anything to do with religion; at the same time they profess to believe in the practice of what are known as good moral principles. Such people do not seem to understand that morality is religion—that the Gospel is but a system for the development of moral principles. Without morality religion is but a useless form, and without the aid of the ordinances of the Gospel morality cannot be brought to perfection. There is no dividing line between the laws of morality and the laws of the Gospel. The Gospel includes them all; and any system of morality which does not embrace all the principles of true religion is imperfect or incomplete.

It may be supposed that obedience to the Gospel requires the observance of practices that have no connection with morality. It is true that the Gospel inculcates ordinances and duties that seemingly are not necessary to the practice of moral principles. They appear to be abitrary requirements. But when the philosophy of these Gospel ordinances is understood it will be discovered that they are but necessary aids to the practice of moral principles.

Prayer for example may be regarded by some to be strictly a religious duty, having no connection with moral obligations. If prayer were only a form this might be true. But prayer is for the purpose of obtaining Divine aid in order to more fully perform moral duties. Without the assistance of the Lord a person cannot live a strictly moral life, hence

prayer is as much a part of morality as of religion. One who lives a moral life cannot be otherwise than a religious person, at least to the extent of his obedience to what he regards as moral laws. As long as he rejects the Gospel ordinances that to him may appear to be unnecessary for moral development he will never reach that moral perfection which may be attained by those who render obedience to all the Gospel requirements.—*Juvenile Instructor.*

"THE KISSING BUG."

PERHAPS the greatest curse of New York's summer is the plague of insects. They infest the city. They are a pest when you send your furniture out for storage, and fly from the suffocating heat of the narrow streets to the seaside resorts of the Jersey coast or Long Island, or seek a purer air in the Rip Van Winkle retreats of the Catskills. The heat spell at the end of May and beginning of June was a trifle too early for the bugs, water bugs, roaches, and every other kind of bug. Wire and gauze blinds were got out in readiness, and walls and floors sprinkled with anti-bug preparations, while mosquito curtains were brought forth from their cupboards, but heavy rains produced relief, and for a time have kept the enemy at bay. The foe is at hand, however. He comes as a new terror. This time it is the "kissing bug." He has made himself felt first in Washington, the headquarters of Government, where he nightly causes alarm. Then he was discovered by painful experiences nearer at hand, in Paterson, New Jersey. Now he has attacked New York city. The first victim was a Tammany politician, for whose wound not much pity could be aroused. Still, there are other patients in the hospitals, and reports from various parts of the city confirm the news of the near approach of the dreaded bug, who, moreover, has been identified by the Curator of Natural History. The kissing bug, or deadly lip-biting bug, belongs to the tribe called "assassin bugs," owing to their cannibalistic characteristics. They are "pre-eminently predacious," so says an insect authority, living on the blood of their fellow insects. In some cases they attack the higher animals, and occasionally even man suffers from them. Care should be used in collecting them, as they are apt to inflict painful stings with their beaks. They come of a large family, containing more than 100 American species. The bite of the kissing bug is usually made on the lip. It is followed by a painful swelling caused by bacteria upon the bug's beak, and the face and lips swell, the skin becoming scarlet and feverish, while an intense throbbing, for a time almost unendurable, maddens the patient. An extremely disagreeable odor makes the neighborhood of the insect the more unpleasant. To relieve the pain the Board of Health, which acts with much greater vigor than would be the case in England, recommends a lotion of ammonia, followed by an application of witch hazel, or some laudanum with sugar of lead dissolved in it. Scientists class the kissing bug as the *Melanolestes Picipes* of the order *Hemiptera*, sub-order *Heteroptera*, family *Reduviidae*. It is a near relative to the strawberry bug, and his life extends through about six weeks of June and July.—*Daily Graphic.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 3, 1899.

SHALL WAR CEASE?

EVERY step that is designed to draw mankind nearer together towards a universal brotherhood should be fostered and encouraged. It is the thing most needed in the world to-day. What misery, bloodshed and mourning might have been avoided, had the world learned and carried into practice that one injunction of the Savior, "Thou shalt love thy neighbor as thyself!" For ages Christians have been flaunting in the face of the world, their faith in the sayings of this same Jesus, while deluging the earth with the blood of their fellow men, Christian pitted against Christian on the battlefield, each praying to the same God, in the name of the same Jesus, for victory over their brethren in Christ, and had their prayers prevailed, both sides would have come to destruction.

Governments force the individuals to settle their disputes in the courts, and single combat for that purpose is strictly prohibited.

If aggregations of men attempt to settle disputes by force of arms, how quickly the strong arm of the government is extended to prevent such a consummation!

Far better would it be if nations would set the example of peaceful settlement of difficulties than to enforce the precept at the point of the bayonet. It is hard to understand why the shedding of blood by wholesale on the field of battle is more justifiable than if done by individuals on a small scale, or wherein there is less sin in one nation robbing another because of superior strength than for a strong individual to relieve his weaker neighbor of his cash at the point of the pistol.

That men of the Christian civilization of this age, who would be horrified at the thought of shedding the blood of their fellows in times of peace, can delight in carnage on the battlefield, is an indication that the crust of civilization is only a thin covering hiding a heated interior of barbarism inherited from generations of bloodthirsty forefathers.

It is to be regretted that the Peace Congress now in session at the Hague can do nothing more than agree on more humane methods of butchering one another, but it is a step in the right direction, and may be only the precursor of other such gatherings wherein agreements may be entered into to prevent human sacrifice on the altar of ambition and ungodly lust for power and dominion.

May the time speedily come when any nation refusing arbitration of differences, being determined to resort to war, will meet the united opposition of all other nations in so effectual a manner that war will be almost

an impossibility! But such conditions will come only when the nations adopt the principles of true Christianity and become possessed of the spirit of Christ in its fullness; when the "Sermon on the Mount" will be so indelibly written on men's hearts that it will be the guiding star in national affairs as well as in individual life. While Christianity has "a form of godliness but denying the power thereof" to carry out in life its precepts, men will continue to contend for supremacy and might will usurp the place of right.

A. W.

ON Friday last we were favored with a pleasant visit from Sister Emmeline B. Wells of Salt Lake City. She arrived on the s.s. *Teutonic*, June 22, and proceeded immediately to London to attend the International Council of Women.

Sister Wells is the editor of the *Woman's Exponent* of Salt Lake City, and for many years has been a prominent worker for the uplifting of women in both national and local organizations.

ON Monday last we received a pleasant visit from Sisters Maggie Urie and Annie White of Salt Lake who are over on a visit to relatives in Scotland. They were accompanied to Liverpool by Brother and Sister George White of Edinburgh.

WE are pleased to hear from Elder James W. Lesueur that he and Elder E. W. Doney, who are laboring in the Channel Islands, are faithfully at work and are encouraged with the prospects before them.

DURING the last week we had several calls from Bro. A. W. Carlson of Salt Lake City, who has been making a visit to Scandinavia.

ABSTRACT OF CORRESPONDENCE.

THE following is an extract from a letter of Elder S. M. Kershaw:

"A district meeting of the Leeds Conference of the Church of Jesus Christ of Latter-day Saints was held in Mechanics' Institute, Bradford, July 23, 1899.

"There were in attendance of the Presidency of the European Mission, P. D. Lyman, J. L. McMurrin and H. W. Naisbitt. Visiting Elders, A. N. Merrill of the Liverpool Conference, E. P. Oldham and Henry Manning of the Sheffield Conference, together with all the Elders of the Leeds Conference, and Sisters M. A. Caine and E. C. McCune of Salt Lake City.

"At the morning services the speakers were President Woolfenden, Elder J. H. Frisby and President H. W. Naisbitt.

"The afternoon services convened at 2:30. The speakers were Sisters M. E. Caine and E. C. McCune, followed by President Platte D. Lyman.

"An evening meeting convened at 6:30 which was addressed by Elder A. N. Merrill, and President J. L. McMurrin.

"The meetings were well attended both by Saints and strangers especially in the afternoon and evening. Many expressions of approval were

heard from visitors which were very encouraging to those who are laboring in this part of the Lord's vineyard."

THE following letter from Elder Mischa Markow, dated Constantinople, July 7, was received by President Schulthess of Hamburg, with the request that it be translated and sent to President Lyman:

"I received a letter from Brother Lyman saying that if I have no liberty in Hungaria I should go to Constantinople to labor with Elder Hintze, and I followed his advice.

"Now I wish to tell you how I got along in Hungaria. I received those German cards, 'Articles of Faith,' and I wrote the following on the back of the cards: 'The true Church of Christ is upon the earth again, organized with Prophets, Apostles and endowed with power from on high,' and then I commenced to distribute them. The people then commenced to inquire how and when the Church was again restored. I gave them the Voice of Warning, the Book of Mormon, and the Pearl of Great Price. The Lord then raised up some friends who supported me materially. After I had spread the Gospel some, my enemies went to the city officials and two of them, accompanied by two policemen, came to see me and appeared to be very angry. They took all my books, tracts and every piece of paper I had away from me, and took me to the court where they questioned me in regard to my religion. I explained the doctrines of our Church to them, told them that God speaks again to the people on earth, but they began to get very angry at me and said that I was crazy, others said that I had either lost my senses or that I was a swindler and deceiver. Then they took me and cast me into prison. After forty-eight hours they let me out and asked me again, when I gave them the same answer. Then they forbade me to preach this Gospel, and a policeman came with me and put me on the train and I left.

"I did not get the second letter from President Lyman. Three days after receiving his first letter I was put in jail, after which I left the city."

BROTHER JOSEPH HEATH gives the following particulars of the organization of a branch:

"At the request of President Ash, I enclose some particulars of the opening of our new meeting house. For two years or thereabout we have been holding cottage meetings at the house of Brother and Sister Poole, and all the Saints and Elders in the district feel to thank them for their kindness. Elder Daniel Clark, realizing that strangers will not attend cottage meetings, engaged a school house for six months.

"On Sunday we met at the request of President Ash in council meeting and dedicated the same. We commenced with a suitable hymn, President Ash pronouncing the dedicatory prayer.

"At the council meeting we had a good time, some very valuable instructions being given by President Ash such as the members of the Priesthood present will never forget. Brother Clark also gave some very valuable instructions upon the duties of the Priesthood.

"At the evening service we had a full house and every one paid strict attention to the speakers. After the strangers dispersed President Ash organised the Lye branch, and ordained Brother Joseph Heath an Elder, and set him apart as President of the Branch."

"YE ARE MY WITNESSES."

THE Rev. Dr. Prentis, a student of human nature, gives, unsolicited, the following pen sketch of President Lorenzo Snow:

"Nothing is stranger in this strange world of inquiry and wonderment than the subtle power of the human heart to distil itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of the mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eye lash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture, and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life, and the hoar frost of winter whitens the head and furrows the smooth skin, the history of the life can no longer be hid, and men may read it as in an open book. By a subtle alchemy intractable to human control, the soul shines in the face, and the countenance is a monument of warning or a poem of benedictions. Whatever estimate men may place upon the claims of Jesus of Nazareth, his fiercest detractors have never challenged his perfect knowledge of what was in man. To no one was this power of the soul to distil itself into the lineaments of the face better known than to him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had 'walked with Jesus,' did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Peace is his best witness. Now and then in a life spent in the study of men, I have found such a witness. Such was a face I saw to-day; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked

of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground:' that this man did not act from the commonplace motives of policy, interest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little of the pen of the ready writer or the eloquence of the great preacher."

SAMOAN MISSIONARY'S EXPERIENCE.

A KAYSVILLE, UTAH, letter received May 7, from George H. Blood, who is traveling as a Mormon missionary in Samoa, gives a graphic account of some of the tragic scenes that he has witnessed during the Samoan war. It has been thought that Mormon missionaries were absolutely safe, but Mr. Blood's experience shows that they were in imminent danger. He was stationed at Tifitifi and, thinking the war was over, started for Apia. He says: "When I started I knew nothing of the last trouble, but a German called me in and told me they were having a time up the trail and that I would never see Apia. When he saw that I was determined to go he ordered a horse and saddle for me and I started on. After riding two miles I found a village on fire and saw a man-of-war just outside the reef, and, talk about shelling! They were using their eight-inch guns, Browning "peacemakers" and Nordenfedts. Shells and small bullets flew thick and, burning houses on each side, made me feel like I was the target. All of the houses between that village and Apia, a distance of ten miles, had been burned that morning.

"About eight miles from Apia I was met by 400 Mataafa warriors, painted and well armed. They had been ordered to kill all the whites they could find. Forty or fifty of them flocked around me, brandishing their knives. They were about to take my head off, when one of them saw a book in my coat pocket, which he took, but when he saw it was a tract he said 'faifean,' which means 'missionary,' and I told them 'Yes, a Mormon missionary, and found myself breathing easier.

A SAMOAN DIVERSION.

"A half-caste, who could talk English, told me to put up a white flag or they would shoot my brains out. I obeyed orders and moved on, but was stopped about a dozen times by Mataafa men, some of whom leveled guns at me, or raised knives to see me dodge.

"After passing the Mataafa men I met no one for two miles, and then met the Malietoa men, and they didn't believe that I came through the Mataafa lines.

"Apia is under martial law. All of the Mormon Elders from Fagalii are here. They had to leave Fagalii in such a hurry that their things were left behind, and the Mataafa men took everything of value, broke the windows and doors and chopped the furniture to pieces. Our loss is about $1.100."

Mr. Blood tells of the butchery of American and English officers and marines at Fagalii on April 1, and says the wounded officers and men who were left on the field were killed and their heads cut off, the bodies being buried without the heads. The Mormon missionaries witnessed this terrible fight, with 2,500 Mataafa men on one side, against 130 marines and 100 Malietoa followers.

The letter closes by saying that there are 5,000 Mataafa men around Apia, all well armed and determined to fight to the last. They have sent in word that they are going to rush in on the town.

The English boats go out every morning, burning native villages along the coast, and the United States boat Philadelphia remains in the bay and throws shells over the town to keep the natives back. The missionaries will be removed to the island of Tutuila for better protection.

MARRIAGE AND SOCIAL PROGRESS.

THERE is no department of life where seems at present to be more need for authoritative ethical guidance than that which involves the relations of the sexes. On this subject metaphysical philosophy has nothing whatever to say; supernatural religion has been content with giving its sanction to prevailing custom; and social science speaks as yet with an uncertain voice. The lack of initiative on the part of religion can be sufficiently explained. In the historic faiths that are based on primitive misconceptions of nature, the codes of precepts concern mainly the ceremonial observances that are associated with the belief in supernatural beings, and what is left for rules of conduct in the affairs of the present world deals almost entirely with the most obvious and universal conditions of social order, such as the protection of life and property. Of the ten commandments, for example, on which Christian morality is founded, scarcely more than half can strictly be called *ethical*, and only one deals with the domestic relations on their own merits. That one is not the seventh, forbidding adultery, which is really an adjunct of the eighth, "Thou shalt not steal," but the fifth, enjoining children to honor their parents, where there is some recognition of the social stability that is furthered by strengthening the family ties. . . . .

Recognising, as we must, that the sexual instincts have their *raison d'être* in the preservation of the species—an end to which all others must be subordinate, in the eyes of society, at least, and therefore eventually of the individual—we are constrained further to admit that whatever kind of marriage favors most the successful upbringing of children is on that ground alone to be judged the best. If the paramount consideration be to secure a stable and harmonious union in which the upbringing of the children can receive the fullest justice then it is imperative that the choice

once made should be irrevocable. Every mitigation of this condition is an encouragement to haste and levity in making the final decision. No measure can be neglected which will help to enforce the truth that marriage is the supreme event in the life of every one whether in its bearing on personal happiness or on social welfare, and that the selection of the most suitable husband or wife demands the most careful deliberation. If the penalties of mistakes can be evaded, and a second or third chance may be offered to any one who likes to take it, marriage will become an affair of experiment without any finality, and we shall be launched on a retrograde course towards the promiscuous relations of our prehistoric ancestors. This is no vain imagination: already in some parts of the United States and in some continental countries there has been in recent years a marked tendency toward the position of affairs anticipated by M. Letourneau, where marriage is to become a contract for a stated period, or is to be terminable at any time on statutory notice being given by either party.

When we hear of divorce being granted on the plea of incompatibility of temper, we may expect soon to find that a pretext is no longer thought necessary, and that any act of repudiation. however arbitrary, can claim the sanction of the law. In this country we are happily as yet far from such a lax interpretation of the marriage bond; but I hold that we have not only to set our faces against the growing license of opinion on this matter; we must retrace our steps towards the ideal of the Catholic Church, which, in theory at least, has never agreed to recognise divorce for any ground whatever. Even unfaithfulness must be held no sufficient reason for dissolving a tie which not only joins husband and wife together, but binds each of them in their own persons to assert a principle involving the highest interests of their community and of their race. It is not, of course, implied that the integrity of a household must be maintained before the world after its elements have proved to be hoplessly discordant; although in many cases the knowledge that no complete release was possible would go far to restrain the impatient egoism that so often disturbs the harmony of married life, and to lead both parties to make the best even of an unpromising situation. It may sometimes be better for all concerned that husband and wife should live apart; and where the custody of children and questions of property are to be considered, the terms of the separation may have to be adjusted in the law courts, but the public sanction thus given to the arrangement should carry with it no permission to form other ties. Society cannot, of course, attempt to prevent such second unions, even when formed while both parties to the original contract are still alive; but it can at least withhold all legal recognition of them, and this attitude, I believe, it is bound to assume if the full establishment of monogamy is ever to be realised. Though the abolition of divorce cannot be pressed at once as a measure demanded unconditionally by accepted ethical principles, it will take place in time in expression of the sentiment of every nation that leads the van of social progress. Whether the doctrine of the indissolubility of the marriage tie will ever be held to enjoin perpetual widowhood cannot be so confidently

assumed, but the prophecy may be hazarded that, though so strict an interpretation may never win universal acceptance, it will come to be held by more and more as the ultimate ideal.—JAMES OLIPHANT, *in the International Journal of Ethics.*

EARTHQUAKE WAVES.

IN earthquakes originating under the sea, the wave of water propagated outwards, and sweeping far inland with relentless force, is, to the regions lying near the shore, perhaps the most destructive of all the after effects of a shock. It is generally known as the "tidal wave," but in truth it has nothing whatever to do with tides, and is really a wave of displacement. When the shock occurs the sea is, as it were, sucked back from the shore, and then returns in a wall of water which rushes inland, sweeping before it men and cattle, trees and houses, to be followed at intervals by smaller waves. The velocity with which it travels depends, first, on the force of the propelling shock, and secondly, on the depth of the sea, the wave being propagated much more quickly through deep than through shallow water. An earthquake wave surged across the North Pacific from Japan to California at the rate of more than six miles a minute, and from the time at which the sea wave from the Lisbon earthquake was noticed at the mouth of the Thames, its speed must have been a little over two miles a minute, though, on the other hand, it crossed the Atlantic to Barbadoes at a speed more than twice as swift. In Lisbon probably more people were destroyed by the "tidal wave" than from any other cause; while along the Pacific coast of South America, the coming wave is always more dreaded than the more immediate results of the shocks. In Peru especially has the wave been dreadfully destructive. On October 28, 1746, Callao was so completely destroyed by one which followed the great earthquake of that date, that, to quote a contemporary Spanish account of the catastrophe, vast heaps of sand and gravel occupied the spot where it formerly stood, and, instead of a busy port, only a "spacious strand" extending along the coast remained. Towers and town—though the latter was on an elevation—fell before the prodigious force of the wave, which, after reaching a height of 80 feet, swept on towards Lima, carrying before it the ships in port and stranding them on dry ground far beyond the harbor. Only two great gates, and here and there some fragments of walls, remained to attest the extent of the calamity. In this flood were drowned all the inhabitants of the place, numbering upwards of 5,000, except some two hundred who managed to cling to pieces of floating wreck. Happily, the wave abated its force before it reached the capital, seven miles distant. —*Our Earth and its Story.*

UTAH ITEMS.

There are very few idle men in Utah at present, a fact of which the citizens may well feel proud.